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Book 120

The Alarm Trumpet:

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A

DISCOURSE,

DELIVERED AT BERKSHIRE, SEPT. 9, 1813.

THE DAY OF THE

NATIONAL FAST,

APPOINTED BY THE PRESIDENT, ON ACCOUNT

OF

THE WAR.

BY JOHN TRUAIR,

LATE PASTOR OF THE CHURCH IN CAMBRIDGE, VT.

Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head.....JEHOVAH.

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ADVERTISEMENT.

NO apology is offered for the publication of this Discourse, but the anxious solicitations of many friends. Since it is offered to the public, the author feels an assurance that by the generous mind, he shall not be condemned unheard. He most earnestly solicits that his readers would, not only give the sermon a candid, and a dispassionate perusal; but also, that if practicable, they would obtain and carefully peruse the authorities here cited; and then decide for themselves whether these things are *not* so. If, by means of this, one wavering should be established: or if one unbelieving should be convinced, his labors will be amply compensated. From any essential error, when pointed out, he will most cheerfully retract. The condemnation of the whole, with a sneer, will be suffered to pass unnoticed.

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A DISCOURSE, &c.

JOEL, II. 1.

SOUND AN ALARM IN MY HOLY MOUNTAIN; LET ALL THE INHABITANTS OF THE LAND TREMBLE.

BY the command of God two silver trumpets were made by Moses for the benefit of the children of Israel in the wilderness. These were to be blown, at the calling of their assemblies; in all their days of gladness, and in all their solemn days. But in times of danger, the trumpets were to be blown, and an alarm sounded in the door of the Tabernacle. This to Israel was made an ordinance forever; and it is evident, that to this practice the Prophet alludes in the text. "Blow the trumpet" says he "in Zion, and sound an alarm in my holy mountain." Zion, or the "holy mountain," is the Church; in this, therefore, the alarm is to be given. Accordingly the tabernacle, from which the alarm was sounded, was in the center of the congregation, or Church of Israel. But who was to sound this alarm? It was an ordinance of Israel, that the priests should sound, and give warning, when danger was at hand. Hence, God said, when he sent the sword upon the land, if the watchman did not blow the trumpet, and give the alarm, and the sword came and took away any of the people, their blood should be required at the watchman's hand. It was, therefore made the duty of the priests to sound the alarm. And it is equally the duty of the ministers of the sanctuary now, as in the days of the prophets; for it is an ordinance forever, that the ministers of Christ shall sound an alarm in his Church, when they shall judge, as watchmen, that there is danger. I design to shew,

I. When it is the duty of the ministers of Christ to sound an alarm in the Church.

II. Shew, that when the church should be alarmed, a trembling should seize all the inhabitants of the land. And then,

III. According to the ability which God giveth, I shall endeavour to sound an alarm in the holy mountain, by way of application.

But here will be my failing point: the tongue of an angel, or the power of language must fail, adequately to express the danger which sits brooding round the Church of God. But an understanding heart, deeply impressed with the worth of the Redeemer's blood, or the souls of men, beholding, with an impartial eye, in deep meditation and in silent sorrow, can best survey the amazing scene.

But in the strength of Israel's God, before whom I am soon to answer for all my conduct, and particularly for all my public ministrations, I will proceed and remark,

1. That the ministers of Christ should sound an alarm in the Church, when infidelity and mockery prevail in the world, and when the love of many waxes cold.

Infidelity dishonours God and condemns his cause. It is calculated to ruin the Church, and to introduce universal anarchy and confusion into the world. The distresses of the last days, are ascribed to the infidelity which shall then prevail. The reason why the love of many should wax cold was, because that iniquity should abound. To prevent the sheep from straying in such a time, an alarm must be sounded in the sheepfold.

2. The ministers of Christ should sound an alarm in the Church, when she is cast out into the open field to the loathing of her person; when truth is rarely to be found, and when justice is fallen in the streets.

Then "dangers, snares and the pit are on every side." That in which safety and prosperity depend, is given into the hands of her enemies. She is deprived of the means which God has appointed to build her up. If in this situation she calls for relief, one will pass by on the one side, and another on the other; and she is told, that relief in this way does not belong to her. She calls truth to testify to her claims; but it is not to be found: it is perverted and made to subserve the purposes of her enemies. She calls justice to plead her cause; but justice is slain, and fallen in the streets, and cannot come to her assistance. If he attempt to speak, he is at once, stamped in the dust by violence and oppression. She looks "for righteousness, but behold a cry." She is despised and comited as a thing of nought: the contempt of the world, the filth and the off-scouring of all things.— Then saith the Lord, "Sound an alarm in my holy mountain."

3. An alarm should be sounded in the Church, when the ministers of the Lord Jesus are condemned as the vilest of men.

The messengers of the Lord of hosts were anciently vilified, as the cause of all the public calamities, with which a sinful people were visited. One was called, a "troubler of Israel." Another, "Weakened the hands of the men of war, and the hands of all the people," by telling them the truth. A third, was put in prison, and "fed with the bread and the water of affliction," because he would not in truth prophecy "any good" concerning those in authority. A fourth was worthy to die, because he "Taught all men, every where against the people and against the law." Yet those very men, who were thus vilified, are some of the most approved examples of piety which we have in the Scripture: some of the most eminent servants of God. When such is the fact, it is a time of alarm: for God has sworn by his holiness that he will visit for such things, and that his soul shall be avenged on a nation that will do it. God is then despised in his ministers; for so has the Saviour declared: "He that despiseth you despiseth

me, and he that despiseth me, despiseth him that sent me." When, therefore, such contempt is cast upon the Great Shepherd, by vilifying the under shepherds, surely every lover of the flock will cry with a loud voice, "Sound an alarm in the holy mountain!"

4. The ministers of Christ should sound an alarm in the Church, when wickedness and imbecility are characteristic of the rulers of a nation.

The Church is deeply interested in the prosperity of the nation. Every thing, therefore, which is calculated to destroy that, is an occasion of alarm to the Church. Wicked rulers, especially infidel ones, always have been, and always will be the scourge of God upon any land, for "When the wicked beareth rule, the people mourn." Imbecility, also, in rulers, brings down a woe upon the land, for it is written, "Woe to thee O land, when thy king is a child." When such is the situation of any land, will not all the inhabitants cry with one voice "Sound an alarm in the holy mountain?"

5. The ministers of Christ should sound an alarm in the Church when the sword is sent upon the land and the people plunged into all the horrors of war.

It was because of War that the command of an alarm was given in the text: and probably the ultimate view of the Prophet extended to the present wars which distress the nations of the earth. The context says, that the day of the Lord comes, and that he musters his host like a man of war; that he utters his voice before his army; that his camp is very great, and that he is clothed with strength. He calls upon the nations his enemies, to beat their plough-shares into swords, and their pruning-hooks into spears, and then to proclaim, (however weak and contemptible in his sight) that they *are strong*. Then will the mighty ones of the Lord come down, and the battle will be like burning and devouring fire. The day will be a day of clouds, gloominess and thick darkness. Then the command is, blow the trumpet and sound an alarm in the holy mountain. This command is to be obeyed by the ministers of Christ in all ages; for it is said concerning the watchman, "If when he seeth the sword come upon the land, he blow the trumpet and warn the people: then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. *But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.*" *Ezekiel xxxiii. 3, 6.*

Here is a solemn decision to the inquiry, whether the ministers of Christ should, in times of war and calamity, warn the people of the surrounding danger? If they would avoid the sin of blood-guiltiness, when they see the sword come, they must sound an alarm; for then, there is danger that many will be taken away

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in their sins, and hurried as in a moment to the judgment seat. A father, a brother, or a friend may be taken away with a stroke: Yea, the brother may deliver up the brother to death, the father the son, and a man's foes may dwell even in his own bosom. Wives, sisters, and daughters may be destined to abuse, insult, cruelty and death, by an unfeeling and relentless soldiery. Peace, prosperity, and happiness, may all be buried in one common grave: for destruction upon destruction is cried, and the whole land is covered with mourning. No music is to be heard, but the horrid clangor of arms, the warrior's song, the shouts of victory, or the groans of the dying.

With such scenes before their eyes, it should seem that all would be anxious to hear an alarm from the messengers of the Lord of hosts. A stranger to our ruined race, viewing from some distant star such scenes of human wretchedness and woe, must be astonishingly amazed, that all did not cry, with unceasing voice, for an alarm from the watchmen in the holy mountain, and for a trembling over all the land; for he must know for certain that the Lord had a controversy with such a people.

It was proposed,

II. To shew, that when the Church should be alarmed, a trembling should seize all the inhabitants of the land.

The alarm in the text is commanded for the purpose, that all the inhabitants of the land may tremble at the warning voice of God, which tells them that their crimes are gone up as a testimony against them, and also assures, that God is about to visit such things, even visit their iniquities upon them. Then they are in danger of losing their wealth, their friends, their life, their hope and their all; for the Lord appears their enemy, and strong is his arm. Men will not be able to deliver, when God shall deal with the nations. Angels will not be able to afford relief in such an hour; and devils will be *unable* as well as *unwilling* to rescue the souls in distress; for it is to the day of the calamity of the wicked that they look with peculiar delight.

That the inhabitants of the land are in *danger* of losing all things when it is a time of alarm in the Church, appears.

1. From the consideration that God supports the whole world for the sake of the Church which he has planted in it.

There are many prophecies in the Scripture which assure us that the Church is to become universal and fill the world: that the kingdom and the greatness of the kingdom under the whole heaven, is to be given to the people of the saints of the Most High God; that the kingdom of Christ is to break in pieces, and destroy all other kingdoms. For the hastening of this period, the saints continually pray: and God preserves the world from destruction to fulfil this gracious promise to his children. When, in the anti-deluvian state, the earth became generally corrupt, and despised the grace of God, he destroyed it by a flood of water: and the world which now is, by the *same word* which destroyed the old world, is reserved unto fire, against the day of perdition of an

godly men. In answer to one prayer of Moses, God once spared the whole nation of Israel. To the saints, we are assured, belong all things; the world, and all which it contains: *they are the salt of the earth.* Sodom could not be destroyed while just Lot was in it. No more can the world, while it is filled with the righteous. But remove *them*, and the anger of God would instantly consign it to devouring fire.

2. All should tremble when it is a time of alarm in the Church, because, if judgment begin at the house of God, it is certain that the end will be among them that obey not the gospel.

The man whom Ezekiel saw commissioned from God to slay both old and young, male and female, began at the sanctuary and slew utterly all who had not the signature of God. Ezek. ix. 6, 7. And from the sanctuary he went *in the city*, and executed the just vengeance of heaven. The apostle enquires, "If judgment begin at us, what shall the end be of them that obey not the gospel of God?" If, then, judgment begin in the Church, and it be a time of alarm there, let all the inhabitants of the land feel, that it will soon be manifest, that the Lord has a controversy with them; and that with them, soon the messenger of destruction will commence his strange work. Then all knees shall be weak as water; every heart shall melt; and all shall tremble for fear of the things which shall come upon them.

But I hear the command, "SOUND AN ALARM IN MY HOLY MOUNTAIN," and in obedience, I proceed,

III. According to the ability which God giveth, to "sound an alarm in the holy mountain," by way of application.

But, *O thou Spirit of grace and of holiness! here thy special aid, and thy guardian protection is most humbly implored, that our minds may be led to nothing but the truth, and that, that may be impressed with everlasting weight upon every heart.*

Be it then remarked,

1. That infidelity and mockery prevail in the world, and the love of many waxes cold.

It is true that infidelity has prevailed, more or less, in all ages; but it is reserved for our times to behold the horrors which infidelity can spread through the world; and to read the blood-stained annals of Atheism and Democracy. Illuminated Atheism and modern Democracy appear to be twin sisters; or rather, different species in the same genus of iniquity. A settled hostility to religion,* the subversion of all moral feeling and moral obligation; with an insatiable thirst for human blood, appear to follow in their train as the governing appetites in their natures. To account for this conduct, recourse must be had to their principles. Their general sentiments appear to be nearly the following:

* *This remark will not apply to all who profess modern democracy; but only to the principles and those who approve and advocate the doctrine of the Illuminees. In regard to this connexion many are doubtless deceived.*

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That the works of nature do not bespeak a God; but are only the necessary effects of matter differently diversified; and that the soul is but a chimera; that we cannot know whether a God really exists, or whether there is the *smallest difference between virtue and vice*; that christianity yields none but *poisonous weeds*; that there is no such thing in nature as modesty, and that the command to love one's parents is more the work of education than nature; that the fear of God is the beginning of folly; that all religion is instituted for the acquisition of power, and that *this must be crushed*, before man can be emancipated from the shackles of tyranny and ignorance; that to accomplish this object, a person's own *penetration and judgment are absolutely and fully to be renounced*; that there is nothing criminal in the promiscuous intercourse of the sexes, and that nothing is sin, but that which *ultimately produces mischiefs*; that suicide is lawful under pressing dangers and calamities, and that *the end sanctifies the means*. Parsons Proofs, P. 31, 50, 73, 95, 225, note, 123, 96. Such are some of the leading sentiments which the Illuminati Societies profess, and which they inculcate upon the minds of all who come within their reach. As the necessary fruits of these principles I will now briefly mention some of their practices in the enlightened republic of France. As it was said that the enemies of religion had deserved well of mankind, it was ordered by the convention, that a monument should be erected to the first priest who should abjure christianity in the temple of reason. It was resolved, by the council of Paris, that all temples for religious worship should be instantly shut, and that if any person should request that they might be opened, he should be put under an arrest as a suspicious person; and that the priests and ministers of religion should be responsible for all the trouble and danger that should arise from religious motives. This was emphatically making them responsible for every possible crime; and it appears from their history that with peculiar rancour they persecuted this class of their citizens.

Garnier wrote to the Convention in December, 1793, thus, "I have caused eight priests to be drowned." In the month following he wrote again, in this manner, "Ninety priests have just been brought to me, and I have drowned them *which has given me great satisfaction*." Not only these, but *twenty four thousand* priests, many of whom were protestants, have fallen a prey to their relentless fury. They taught the people to despise God by publicly denying his existence, and applauding the youth when they openly declared that they detested him. They burned their Bibles in the public square, tore down the images of Jesus and Mary, and filled the vacant niches with those of *Reason and Liberty*. To obliterate entirely the remembrance of sacred things, and especially of the Holy Sabbath, in October, 1793, a new calendar was proposed and adopted; and on this new adopted Sabbath, they appointed festivals to imaginary gods. The magnificent Church of St. Genevieve at Paris, was by the national con-

verted into a *Pantheon* or heathen temple. Here they deposited the remains of their great men. To this the bones of Voltaire and Rousseau were conveyed in solemn and magnificent procession. The bones of Voltaire were placed upon the high altar, and incense was offered to them, while the infatuated multitude bowed down and worshipped, before the relics of this arch enemy of our Lord Jesus Christ. They adored a female as a deity and sung to her their republican hymns: burned prayer books and every thing appropriated to the use of public worship. They broke open prisons, and inhumanly murdered their prisoners. They slaughtered old and young, male and female, babes and sucklings. Yea, they "ripped open the wombs of mothers; tore out the palpitating embryo, to deck the point of a *pike of Liberty and Equality*." They murdered two millions of their population; among which are reckoned two hundred and fifty thousand women: two hundred and thirty thousand children.

An able writer remarks, "The conflagration of one thousand eight hundred and twenty towns, villages and hamlets, in one portion of its own territory: the deliberate assassination of women and children by hundreds, and by thousands; the horrid pollution of female victims, expiring or expired; and the establishment of a tan-yard under the auspices of government, for manufacturing leather out of the skins of the murdered citizens, are facts, which exclusively grace the blood-stained annals of the Gallic Republic, and give to the revolution a dreadful preeminence in guilt." The marriage covenant has been totally disregarded. In the year 1793, one hundred and fifty divorces took place in Paris every month; occasioned by the decree of the convention. Theatres and balls were instituted at their headquarters, to keep the soldiers from mutiny; these were places of debauchery, which occasioned the murder of many new-born infants. Mothers, regardless of the natural fruits of their own bodies, would willingly deliver them up to the slaughter. A monster also by the name of Phillippe, once harranged the multitude with a box in his hand, on patriotism; and declared that, he considered the man who preferred the ties of blood and of nature to patriotic duty, an aristocrat worthy of death; and then, to convince them of the sincerity of *his patriotism*, he opened the box and held up by the hair the bloody and shrivelled heads of his father and mother, which, said he, "I have cut off, because they would not bear mass by a constitutional priest." The speech of this notorious parricide received the loudest applause.* This is emphatically being "*without natural affection*." Such, we are assured, must be in the last days, and such they are: their belief and their practice are of the same general description. This is that infidelity which should alarm the people of God; and which should fill the sinner with fear and trembling; for sure it is, that God will be avenged for such scenes of blasphemy, cruelty and human wretchedness.

Let it not be said, that French conduct does not particularly concern us in these things: for we, *as a people*, have drunk deeply of their poisonous principles, which have spread almost into every nation under heaven. Their sentiments are not unfrequently broached by great men in our own country.

Mr. *Jefferson*, it seems, is perfectly indifferent, as to the belief of mankind on religious subjects, when it does not interfere with his own personal aggrandizement or interest. If it does not break his leg or pick his pocket, he cares not whether a man believes in "no God, or in twenty gods." He says that, in Pennsylvania, and in Newyork they have various kinds of religion supported, "but all good enough; all sufficient to preserve peace and order." Such remarks in their very nature are calculated to bring the Holy Scriptures into contempt and disrepute; for if they are true, it is of importance that men should believe in them, and in the one only living Jehovah which they teach us, is the only God in which man can believe with safety. Hence to say, that it is nothing to me, whether a man believes in no God or in twenty gods; is to say that it does not concern me whether the Scriptures are true or false. This is one bold step in French philosophy, and is corroborated by the remark, that, "all kinds of religion are good enough." Is then the religion of Jesus no better than that of Mahomet? Is orthodoxy no better than heresy? Is the one equally calculated to "preserve peace and order" as the other? Then is Christ dead in vain; your faith also is vain, and you are yet in your sins.

This same great man, in another place,† recommends to parents not to let their children read the Bible, nor to have them instructed in it, till they shall be able to judge of religious things for themselves. But in their youthful days to put into their hands some of the heathen writings, and store their young minds with those things which would be entertaining, from such works as have a natural tendency to prejudice the mind against any thing that is sacred or divine.

Others in the same spirit of opposition to all sacred things, declare it to be their opinion that, "so long as our temples stand we cannot hope for order or good government." And when they behold our temples, are ready to point to them and with the utmost scorn and contempt exclaim, "Look at those painted nuisances."‡ Let the feeling of such hearts be gratified, and soon, as in France, all our temples for religious worship would be shut; and the man who should dare request that they might be opened, would be considered worthy of death. But not only are there a multitude of individuals, who hold and inculcate such principles, but there are actually societies established for the express purpose of destroying all religion, and of bringing the country into a state of complete anarchy.

* *Notes on Virginia*, pages 216, 219. Trenton edition.

† *Notes on Virginia*, pages 200, 201.

‡ *Memoirs of Jefferson*, vol. 2, p. 96.

As early as 1786, a lodge of the Illuminees was established in Portsmouth, Virginia, which is a branch of the Grand Orient of France. This lodge was then designated by the name *Wisdom*, and was numbered as the regular descendant of the Grand Orient 2660th. Many of the members were emigrants from France and St. Domingo. They kept a deputy resident at the mother lodge in France to give, and to receive communications. From this many other similar societies were formed. "The Grand Orient of Newyork" is of the same nature, and is derived from the mother lodge of the same name in France. From this was established a lodge by the name "UNION," being the fourteenth of this secondary stock.

The societies of "*United Irishmen*," in the United States are of the same description; and are formed for the express purpose of carrying into effect the all-desroying principles of Revolutionary France.* These were composed principally of criminals and vagabonds who had escaped the hand of justice in Europe, found shelter and protection in the United States; and then set up for *Liberty*; and pretended that by their superior wisdom they should soon illuminate and emancipate mankind from all the shackles of superstition and ignorance. It is also worthy of remark in this place, that, the numerous Democratic Societies which have been, and probably are still in the United States, are on good grounds supposed to be of the same description, and tending to produce the same end.† These were first established by GENET, a French minister, fresh from the hot beds of Illuminism in France. The coals of strife, sedition, infidelity and discord which he strewed in this once happy country, were for a time measureably quelled by the vigilance of our immortal WASHINGTON. But they were soon blown up again, by Fauchet and Adet, two succeeding French ministers, and by the factious party which was already organized in the country. The business of these societies, is, by a specious pretence for the liberties of mankind, to sap the very *vitals of all religion*; and to overthrow every system of government which is calculated to make man a friend to his fellow man, and a lover and a fearer of his God.

This is that modern system of infidelity and mockery which prevail in the world, and which should make all the inhabitants of the land tremble. In this land there is reason to believe that this diabolical mischief is spreading. The destruction of the Church is evidently its object. Secretly plotting what will be the most effectual measure to bring it into contempt, and those whos trenaously advocate it to shame; the miscreants always touch the subject of religion (if at all) on half way ground. This in-

* *Payson's Proofs*, pages 197, 198, 203. *Memoirs of Jefferson*, vol. 2. p. 91, 52.

† *Payson's Proofs*, p. 205. *Memoirs of Jefferson*, vol. 1. pages 213—217.

infidelity is abundant in our land, which clearly evinces, that we have drunk deep indeed of the poisonous principles of *French Philosophy*, LIBERTY AND EQUALITY. As a necessary result from such principals, practices no less pernicious have followed in their train.

But again, I here the command, "SOUND AN ALARM IN MY HOLY MOUNTAIN;" I therefore, remark,

2. That the Church is cast out into the open field to the loathing of her person, truth is rarely to be found, and justice is fallen in the streets. The Church is cast into the open field, when there is none to defend it in a time of calamity; and when it is deprived of those means which God has instituted for the support and defence of it.

When God established the Church among the children of Israel, he gave it as a law, that all should contribute their portion of what they possessed for the support of it. None were called by their name, who did not endeavor to build up the cause of God. Even proselytes and strangers that sojourned among them, must support every man according to his ability. It was not with them, left optional to a man what he should give, but was particularly prescribed by their laws, which assigned every man his portion.

In the days of the apostles, also, all who were called by the name of Christ, distributed their substance, for the support and defence of the cause against the nations and governments which were their enemies. They had laws and regulations, which to them, were government; and all who were reckoned of their number were in subjection to them. It was not then pleaded that religion must support itself without the appointed means. It was realized that the "labourer was worthy of his hire;" that God had "ordained that they who preached the gospel, should live of the gospel;" that they "could not preach" except they were sent, or supported by the friends of religion; and that the christian religion was to be *spread and defended by a preached gospel*. All who were called by the christian name were in some degree sensible of these truths, and this sensibility governed their conduct. But for us it is reserved, to behold a great people, *calling themselves christian*, denying the necessity of these means; and in too many instances conducting accordingly. Many will neither support the gospel themselves, nor suffer others to do it, atleast, if they can prevent it by their example. They say, "God will take care of his own cause, will we have nothing to do with the support of it." But they will go further than this, even to deny the propriety of having the *least connexion*, between government and christianity, in a country denominating itself christian. This is a popular sentiment in this land: and is an engine with which the enemies of religion have played with much success. By propagating and urging this as a *gospel* sentiment, they have cast religion into the back ground; and the Church into the open field without her appointed means of support. The minds of

people have been inflamed by declamations against supporting religion by the laws of the land, to that degree, that there is probably no subject that would stop the ears of many, quicker than to confront, this *darling sentiment*, how erroneous and anti-christian soever it may be. But that civil government and christianity have no connexion with each other, *in a christian land*, where is the evidence? Continental Europe, or her history, does not afford it. It is not shewn in the whole history of the children of Israel. It is not exhibited in the prophecies of the last glories of the Church on earth. If then, it exist at all, it is only in some illuminated minds of modern times. But, *grant the principle*, and the consequences will be such as many who profess it, would not like to admit, and the prospect such as must not confound their vision. The principle admitted, the dividing line is drawn between religion and government. There is, henceforth, no more intercourse between them. Now they are at open war; and that government which is at war with christianity is not, and cannot be a christian government. The sentiment then places all government at this day on the side of anti-christ; for it is written "*He that is not for me, is against me.*" Here then is the origin of the sentiment. It is an anti-christian sentiment; and all the practices which are built upon it, are such as are approved by anti-christ. The man, therefore, who understandingly embraces it, so far at least as his sentiments can speak, is declared to be an anti-christ. Gospel sentiments are directly the reverse of this, and gospel feelings recoil from it as from a deadly enemy. With what zeal do I hear every heart that is touched with a gospel temper or feeling, pray for the hastening, and the accomplishment of this promise to the Church of God? "*Behold, I will lift up mine hand to the Gentiles; and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulder. And kings shall be thy nursing fathers, and their queens thy nursing mothers.*" Isaiah xlix. 22, 23. Nursing fathers and mothers, *support and defend their children.* If then it will be the duty of those kings and their queens, to nurse the Church; or, if it ever was a duty for them to do it; for the same reason it is, and always has been the duty of every government to do the same. Hence the sentiment is against the gospel, and of course anti-christian. It is also, further manifest that it was first systematized by modern anti-christs; and is now principally *maintained* by the adherents of French politics and French philosophy.

In this way the Church is cast into the open field; and one very important truth is cast down to the ground; and if *justice could be found* it would be a satisfaction to the upright man. But instead of this, every *imaginary* crime which may be alleged against an individual who professes religion, is at once charged upon the whole Church; or at least they all justify the crime because they will not, contrary to every law of christianity and the dictates of common sense, condemn their brother unheard. And

in addition to all this, the most scandalous crimes are charged upon the ministers and friends of Christ at this day; even such as have not so much as a semblance of truth. It is not unfrequently reported, that they not only violate the laws of the land, but to give their guilt a deeper dye, they will even enoach upon the Lord's day: or in other words, that they will smuggle, (as it is called) and justify smuggling on the holy Sabbath: and that too, without one shred of evidence, only *Clamoritus* and *Furiator* has said it. Then their infinite satisfaction is expressed because government is not in the hands of christians. Here then, is one great source of our political divisions. One will have it that religion, or true morality, is essential to good government; the other will contend that religion is not necessary, but that men, destitute of religion, are as good for rulers, if not better than those who have it. Religion is the principal subject of contention. This contention is far from being confined to this country. The present wars which distress Europe, are evidently between Christ's kingdom, and the kingdoms of anti-christ;* and it is believed that the difference in this country is of the same general nature. By this, it is not meant, that all on the one side of the great political question are real christians, and that none, on the other are: but only this, that the *different causes are opposites*. Individuals may be, and probably many are deceived. The truth can rarely be found; and when found, it is not easily embraced. Every thing is believed; every thing is denied. But we are told that our "temples are painted nuisances," and that we "cannot have liberty and good government till the Church is put down."† Those who have such feeling of heart, whether it be an individual or the spirit of a party, must be anti-christ and should be avoided.

It is still commanded, "SOUND AN ALARM IN MY HOLY MOUNTAIN," and I remark,

3d. That the ministers of Christ are condemned as the vilest of men. Have not the clergy been represented, not only as useless, but as a public nuisance? Why then in the public prints, especially those which are the warmest advocates for war, and the continental system of Bonaparte, do we hear them calumniated as traitors, Tories, as desiring a monarchy; and what is still more frightful a *law religion*, that they may have a good round salary, and grow fat upon the poverty of their neighbors?—Why then were they in favor of the American revolution, if they were desirous of having an oppressive government established? No, the reverse of this is their known character. It is because they are opposed to the present cramping system of Democracy that they are denounced as the vilest of men. They will not worship "LIBERTY AND EQUALITY," the Diana of modern philosophers and jacobins. Hence says that little Star, [*Newspaper*] that glimmers in the hemisphere of Danville, "they are the

* *Faber on Prophecies, Vol. I. Chat. 6.*

† *Memoirs of Jefferson, Vol. II. p. 97. Payson's Proofs, p. 217.*

nearest allied to the lawyers who are always in the devil's service." If a minister of the gospel endeavors to expose the wickedness of the *great folks*, he is at once denounced an "impious" person. A writer known by the signature of the "New-England Farmer," has published many scandalous and scurrilous things against the ministers of Christ. The *downfall* of federal clergymen has long since been predicted in the Worcester Paper; and to accomplish this prediction recourse has been had to the vilest of means. Those who have most diligently sought it, have abounded in what D'Alembert calls "*blows to religion.*" They have always professed the greatest possible *veneration for religion*, while at the same time, they have been endeavoring to run down its ministers, by representing them as hostile to the happiness of their country. But we should do well to remember some of the favorite maxims of the illuminees; that they "must recommend religion, and for the *reality substitute Reason and Liberty*;" and that their opposers "must be **GAINED OR RUINED.**" For this purpose every stratagem and invention has been used. Attempts have been made in many places to deprive them of their means of support. In Vermont, if from the pittance which is given them by their friends, they have preserved something, by their prudence and economy, for their families against a time of need; which with their polls shall amount to one hundred dollars, rateable property, they must be *taxed*, lest they should become rich, and should lord it over the poor. Will it be asked, why they should not be taxed as well as other men? I would inquire: is then the principle, to make them, in these things, like other men? Why then the difference of the one hundred dollars? And why not compel them to do military duty, to labor on the highways, and in *all things* make them like other men? No, the object manifestly is, to keep up a semblance of deference and respect, and at the same time to bring them by degrees into disrepute, and the holy gospel into contempt. Soon politics become the dividing line between a federal clergyman and a democratic society. If he cannot comply with every requisition of a hot headed jacobin, he is not only, at once denounced as an aristocrat, who can no longer be fellowshipped; but the very words of truth become offensive when proceeding from his lips. Thus at last, politics are made the only test of orthodoxy. But what politics are these which thus disturb the peace of the Church? It has already appeared to be a branch of that modern French philosophy which discards all divine revelation. Hence it is a branch of that enemy of our Lord Jesus Christ, which he will eventually "consume with the spirit of his mouth, and destroy by the brightness of his coming." Here then let all adopt the energetic language of the prophet. "*O my soul, come not thou into their secret: into their assembly, mine honor be not thou united.*"

Be not deceived, for many "shall follow their pernicious ways," and by reason of their devices the way of truth shall be evil spoken of. If then we would not see the scenes which have

been acted in France, acted over again in this land; let us beware that we do not patronize those who walk in the paths which led to their distresses. Let us not hear, as an idle tale, the base insinuations against the Church and messengers of the Lord of Hosts: But with indignation and horror *turn from that man* who dares thus despise divine and everlasting things. *Take heed, therefore, how ye hear.*

My ears are again saluted with, "SOUND AN ALARM IN MY HOLY MOUNTAIN," and I must remark.

4th. That wickedness and imbecility appear to be characteristic of our rulers.

One who is wise in heart and wonderful in counsel proclaims, "Woe to thee, O land, when thy king is a child." Rulers who are children "in ignorance, fickleness and caprice, are a sore judgment of God to any nation; especially, when the nobles, who ought to be able and active statesmen, begin and spend their days in sensual indulgence."

When, therefore; the government of a nation devolves on such persons, we should feel that the Lord is displeased with that nation, and all proper means should be used to avert his indignation. An alarm should then be sounded; it should be heard by the people, and a proper attention paid to it, lest judgment fall upon them suddenly.

Will these remarks apply at all to the present rulers of the United States? I would they could not in truth be applied. But who are our present rulers? Mr. Madison is President; Mr. Gerry Vice President; Mr. Monroe, Secretary of State, and Mr. Gallatin Secretary of the Treasury. Every man of them opposed to Washington and to his administration.

Of Mr. Gallatin we are informed, beside his constant attachment to the French faction, that he was once the *infamous leader* of an insurrection and rebellion against the constitution and government of the United States.

Mr. Monroe has almost universally manifested the purity of his heart, by his constant adherence to French politics, and opposition to the purity of Washington's administration. His late report, however, in justification of the conduct of the President, clearly brings to view "the hidden things of dishonesty," which lurk within his breast. But more of this anon.

Mr. Gerry's character may be drawn in some measure from his opposition to the constitution of the United States, from its adoption; and from his approbation of the division of senatorial districts in Massachusetts.

On the *humanity, justice, and political integrity* of Mr. Madison's heart let the following memorable words of his stand as a comment. Speaking of the manufacturing subjects of Great Britain, he says, "There are *three hundred thousand souls* who live by our custom; **LET THEM BE DRIVEN TO POVERTY AND DESPAIR,** and what will be the consequence? Most probably an accession of so many useful citizens to the United

States."* Such a spirit, *breathing delight in human wretchedness*, never yet escaped from the lips of Washington; and there is no reason to believe that it ever found a place in his heart: and yet we are told that Mr. Madison is truly Washingtonian. Many are taught to believe that he pursues the administration of Washington; and hence that all who are opposed to his, are equally opposed to *that* and the constitution. But a very small pittance of acquaintance with the history of our leading men, will convince almost any rational man, that from the beginning they have been uniformly opposed to Washington and his *administration*; if not to *every essential property of the constitution*. It appears from Mr. Jefferson's letter to Mazzoni,† that he considered the constitution to be "*the form*" of the British government; and also that it was no better for the preservation of the confederation of the States than "*lilliputian ties*," which he recommends republicans in that same letter to break lest they should soon have imposed on them "*the substance*" as well as "*the form*" of the British government. In the same letter also, he brings the charge of **TREASON AGAINST WASHINGTON**, by representing him as being entirely under British influence; and as endeavouring to establish an "*Anglo-Monarchy*" in the United States. Could the man who would do all this, be the friend of Washington and of his administration? Certainly he could not. But we shall be told that Mr. Jefferson has repeatedly spoken in the highest possible terms of respect for Washington; and that in many instances he has highly commended his administration. I reply; that this is all true, and more also; for it is doubtless *true* that at the death of Washington he expressed much sorrow and regret; and also that he wept over his grave. But it is evident that his were the tears of the *Crocodile*. He weeps at the death of the man, whom in his life-time he calumniated as worthy of death. His pretensions to veneration for Washington are contradicted by his sentiments, which may be considered the feelings of his heart; by his conduct and in many instances by his words. If not, why do we hear that *Great man*, calumniated in Freneau's "*National Gazette*," printed under the special inspection, and by the pecuniary aids of Mr. Jefferson? Why did he pay Calendar for writing "*The Prospect before us*," in which Washington and his administration are most shamefully abused and misrepresented; and in which are many exhortations to the people to forsake him and his policy? Why did he approve of Hawkins' work in favour of the doctrine of the Illuminées, and request him to publish it for the benefit of the people of the United States?‡ Such are facts which stand on the pages of history, to prove the sincerity of Mr. Jefferson's pretensions to esteem and veneration for Washington. As might be expected, his

* *Memoirs of Jefferson, vol. 1, p. 173.*

† *Memoirs of Jefferson, vol. 2, p. 3.*

‡ *Memoirs of Jefferson, vol. 1, p. 96, 110. Vol. 2, p. 95*

whole administration was in perfect opposition to that of Washington; and that of Mr. Adams, which in general was approved by Washington. When Mr. Madison came to the Presidential chair, he followed carefully the steps of his predecessor, and sought not counsel at the mouth of the friends and political adherents of Washington. The embargo, non-importation and non-intercourse laws have followed in their train, as the leading features in the administrations of these two Great men. "Measures," as a certain writer remarks, "more suited to the capacity of a quack physician, whose genius never wandered beyond the circumference of a bill-box or a gallipot, than to the dignity of deliberative men who have to consult only the happiness and safety of their country." Who but persons bewildered with a wild fancy of receiving glory and happiness by the accomplishment of Bonaparte's continental system, could have imagined that to lay an embargo, non-importation, &c. in the United States, would bring to terms by *starvation*, a nation who has it in her power to monopolize to herself the commerce of the world? Yet this has been the imagination of our rulers; or at least they have endeavoured to make the people believe that they expected these measures would bring the British to their terms. To do this more effectually, they carried their non-intercourse into effect against Great Britain exclusively, without the provision prescribed by their own law for that purpose, being complied with on the part of France. That condition was "an *effectual revocation*" of her decrees of Berlin and Milan. On the 2d of Nov. 1810, the President proclaimed to the world, that the French decrees were repealed on the first of said month; that is to say, *the day before he issued his proclamation*. The non-intercourse accordingly went into effect against Great Britain, February 2d, 1811. The Federalists contended that the Duke of Cadore's letter of the fifth of August 1810, did not authorise the President to issue his proclamation. They insisted that it was only a trick of the French government, to dupe the government of the United States into a war with England.

The Democratic Governours and newspapers, on the contrary, declared that the decrees were repealed; that it was not American to question the correctness of the President; and that he undoubtedly "possessed ample evidence on the subject." Not many months passed, however, before a peep was obtained from behind the curtain. March 31st, 1811, five months after the President issued his proclamation, Bonaparte declared to his council of commerce, that the decrees of Berlin and Milan were the fundamental laws of his empire; and that if the United States did not conform themselves to these decrees, their ships should be driven from his empire.* In the mean time the French privateers continued to burn and to destroy American vessels as he-

* See address of the minority in Congress on the subject of the declaration of war.

fore. In this state of suspense and juggle things were kept until May, 1812, when a decree of Napoleon appeared, founded on the act of Congress of March 2d, 1811, and dated the 28th of April in the same year; declaring the Berlin and Milan decrees to be *definitely* repealed from the 1st of Nov. 1810. In this situation it was evident to all the world, who would receive the truth at all, that there was either a consummate trick played upon our government by that of France; or that ours was under the influence of theirs; and in all things acted according to the will of Napoleon. But by the democratic party it was still maintained that there was no French influence nor trick in the case; but that the decrees are repealed according to the proclamation of the President; that he had the necessary information; and that he would not in his official character come forward and in the face of the world proclaim an absolute falsehood. No more would they admit that he was capable of being deceived by Bonaparte. But by virtue of Mr. Webster's resolutions, the Congress of the United States was prevailed upon to call on the President for this "*ample information*" which he possessed in relation to the repeal of the French decrees. And when it comes to light, behold! it is nothing but Champagny's letter of August 5th, 1810, which has always from that time been before the public.

Mr. Monroe's report, which casts such a world of light upon the subject, here deserves some attention.

The whole of the report appears rather to be taken up in vindication of the present war, than in giving any information respecting the repeal of the decrees of Bonaparte. Indeed, it appears from the report that there was no information which could be given in relation to this subject. - But Mr. Secretary in one memorable instance at least, fixes an absolute falsehood upon the Duke of Bassano: yet he endeavours to justify, as much as possible, both governments. But his particular drift appears to be entirely to justify every thing which the President has done. In this vindication, however, of the conduct of the Executive, strange as it may seem, he endeavours to make us believe that the French decrees were actually repealed the 5th of August, 1810, and also, that they did actually cease to operate on the first of November following; notwithstanding burnings, confiscations and condemnations of American vessels and property which took place posterior to the first of November. A great deal of amusing stuff, which many people take for real argument, is used in trying to shew that the repealing decree of May, 1812, pretending to be of April 1811, related to, and was in confirmation of the conditional declaration of the Duke of Cadore's letter of August, 1810. If in the conduct of any man, there was ever a juggle practised, here appears as strange one in the conduct of Mr. Monroe. Does he then suppose that the people of America are such tame and credulous beings, that they will believe, because he has said it, that *one official act of any government needs another to confirm it*? If so, let him remember, that Americans are neither

Africans, nor Dutchmen. But this is not all. He endeavours, in addition, to make us believe that the highest kind of evidence which there can be of the acts of any government, is the declaration of their minister. Would Mr. Secretary by this give us to understand, that an act having passed both houses of Congress, and having received the sanction of the President, is of no more validity, or that it carries no stronger evidence with it, than any letter written by himself as secretary of state? If so, he will give us a very different idea of the power of the secretary, than we have heretofore conceived. Finally, as one remarks, the report appears to be "nought but a mass of diplomatic slang, of conditions precedent, and conditions subsequent;" and that "a bolder attempt to mislead the public judgment has never been practised in any nation." Not unlike a timid female, who in a fit of hydrophobia exposes all who are embarked with her, appears the conduct of Mr. Monroe in this case. Conceiving that he had a difficult road to travel, he takes great pains to ride safely the perilous way; but unfortunately he upsets and desiles the whole cabinet.

Such complicated acts of pusillanimity as have distinguished our administration, are scarcely to be found recorded of rulers in the pages of history. "Woe to thee, O land, when thy king is a child." Already we feel the woe falling upon us, and demonstrating that the Lord has a controversy with us for our national folly. Let then these things fill us with a holy fear of Jehovah's frowns.

Once more the solemn mandate is reiterated "SOUND, SOUND AN ALARM IN MY HOLY MOUNTAIN;" and the affecting language of the prophet here forces itself upon me.

"My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, *the alarm of war.* How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me: they are sottish children, and they have none understanding; they are wise to do evil; but to do good they have no knowledge." Jeremiah iv, 19, 21, 22. This leads me to remark,

5th. That the sword is sent upon this land, and we are involved in all the horrors of war. Yes, my brethren, I see the sword come upon the land, and would give an alarm to all the people. For in it I see, or I think I see, the sword of anti-christ drawn against the Lord of Hosts and his cause in the world.

The present war appears to have been *declared* prematurely; and now to be *continued* without any christian or adequate cause. The time and manner of the *declaration*, in the pages of future history will nearly bid defiance to all belief. With not less than one thousand miles of sea coast, and nearly the same length of frontier bordering on the enemies' land; without an army; without a navy; without fortifications; and without any adequate means to carry on an effective operation: the United States did

in 1812, *declare war* against the greatest maritime nation on the globe. Will not a recital of such things to future generations appear like the effusion of falsehood? Yet, as one justly remarks "this is the sober fact, without figure or colouring." And what now are the causes for which this war is *continued*, since the decrees, blockade and orders in council are repealed? This question is decided by the President in his late message at the sitting of the thirteenth Congress. The *impressment of seamen*, he says, is the only obstacle which now remains in the way of an amicable settlement between the two nations. Is he sincere in this declaration? Or is there yet, some strange, unknown cause for which he chooses to continue this war? Let us give this question a little attention.

In his message to Congress, he recommends the adoption of measures for the vigorous prosecution of the war. He strongly recommends what he denominates "an internal revenue," or taxes. The consideration of a proper method of increasing the army; and likewise some preparations for having the militia in readiness. From all which it appears, that he is determined to pursue this war to the utmost extent of his abilities; and this for no other reason, as he says himself, than because the British impress our seamen and retain them on board her ships of war. Now, as it regards the real practice of impressing seamen, and the causes which have led to it, Mr. Madison, is not likely to be either *ignorant or deceived*; for he certainly does possess all the means of information which there is on the subject. The President does know that the British have vast numbers of our seamen in their service, known to be such; or he *does know* that he and his party have made a great noise where there was but little reason for it. It is a fact that the British have great numbers of our seamen; or there is in this thing, the most consummate wickedness practiced by our cabinet. If they have such numbers, why have we not been furnished with a *correct and authenticated* document on the subject? Here is the difficulty! It is presumable that, such documents are not to be found in the annals of the nation. It is true that a round number has been made out by somebody from a number of documental papers and reports, made from time to time of *six thousand two hundred and fifty seven*. This number is sent forth in to the people, printed in **GAZING CAPTALS**; and the idea is conveyed that there are now actually retained in the British service, against their inclination, that number of real Americans. But no document shewing the time, place or number in a place; but only a round assertion often repeated, that they have *more than six thousand*. This number in the *first place* needed some little ammalization. But the subject has recently been well developed by a critical and an able member of Congress, who has given us the documental proofs on the subject item by item.* The "*scaring number*" as he calls

* See Mr. Tuggart's Address to the people of Massachusetts on Impressment.

it of six thousand two hundred and fifty seven, he shews to be made up from different reports made at different times in the years 1798, 1805, 1806, 1809, 1810 and 1812, six different reports. From this "sailing number" are to be deduced in the first place five hundred and forty eight, for instances in which the same persons are numbered more than once. To this is to be added seven hundred and fifty seven, being an excess between the two reports of 1805 and 1809. Fifteen hundred and twenty four, have been discharged and ordered to be discharged. There are also found among them five hundred and sixteen acknowledged to be British subjects. Five hundred and sixty eight who had no documents at all; and six hundred and sixty four whose documents were declared to be insufficient. Two hundred and eighty one who had voluntarily gone into the British service. One hundred and ninety five, whose protections are evidently fraudulent. Ninety five deserted. Fifty neutral aliens or natives of the West-Indies. Forty two who had married in Great-Britain; and twenty one prisoners of war. In addition to all these, it is found from the documents that sixteen hundred and fifty of these impressments have been from British ships. This accounts for more than the stated number of impressments. But deduct from this number eight hundred thirty one for Americans impressed from on board British ships; which is as great a number as any rational man can ask; it will then leave something less than two hundred unaccounted for. But it is also shewn, that to the first number, there was two hundred admitted which did not properly belong to it; so that from the most careful and critical examination of the documents, it appears to this writer [*Mr. Taggart*] evident, that the British have released as many impressed seamen as are in good faith Americans; though probably all may not be the same persons. But he demonstrates from the documents that the number of real Americans has been dreadfully, and there is reason to believe wickedly overrated. Notwithstanding all this we must *fight* the British, because they will impress our seamen. But the right to impress *our* seamen she has never claimed. She claims the right of taking *own* seamen wherever she can find them; and this claim is not peculiar to her. All maritime nations claim it, and it is allowed them by the laws and usages of nations. And we are now at war, the President says, for our seamen; but that G. Britain has gotten them does not as yet appear in evidence. Why has not a list containing their names, the places of their birth and residence, been made out and sent to the British government, and a regular demand made of such and such persons; impressed at such a time, and in such a place; born when, in what town and state in the U. States? This would be a species of evidence which none could easily deny to be correct. But instead of this, it appears that not half the pretended impressments, reported in the documents, have any date as to time or place of abode; and when the places of residence are mentioned, it is in many instances with no more precision than her

ly to mention the state. Hence it is manifest that the case of impressment is known to be different from what it is represented; so that the real cause for continuing the war must be sought somewhere else. But even admitting that this was in fact the only cause; the war appears a strange kind of antidote for the disorder, which affects a totally different part.

That to release a few seamen is not the only object for continuing this war appears from the consideration that the expense is in every point of view too great for the object. It is not believed that the *love of the Executive* is so great for our seamen, that he would be at the expense of this war for the sake of liberating a few dozen, (which is as many as it is believed can be named now in the British service) from that inconvenience which they suffer; without even a prospect of obtaining that relief. We may probably estimate within bounds, and calculate, that if the war continues through this season, (of which fact there is little doubt) the expense in treasure will exceed *forty millions* of dollars. The loss on the part of the United States by death, and in prisoners since the commencement of this war, it is thought cannot justly be estimated at less than *nine thousand*. What the end of it will be, no human foresight can determine. But this much is evident; we have not as yet received much benefit. We have not liberated many seamen, nor conquered many provinces. Our wreaths also of laurels have not been superabundant, for honor does not often brook to dwell in the tents of the vanquished.

Some other cause then must be sought for continuing the war. And what can that be, but that sincere attachment to French philosophy, and French policy which have uniformly been the attendants of the party now in power? A little acquaintance with the history of their lives, will convince us that they have, always since the revolution, had a strong predilection of France, and a most perfect hatred of the British; and have been seeking a war with her, that the plans and principles of the French might generally go into effect.—Why then did they make such an outcry against the ratification of Jay's Treaty in the days of Washington? And why did Virginia threaten to recede from the union if that event should take place? Why was Mr. Jefferson offended when Col. Burr gave him for a toast "*an union of honest men*?" Why did he stop a legal prosecution against the editor of the Aurora for criminal conduct? And why did he order payed back to Callender a fine of two hundred dollars which was put upon him by a former administration? Why did he refuse to ratify a treaty with G. Britain made by Messrs. Monroe & Pinekney, which they considered an honorable one, and such an one as might with safety be adopted by the U. States, without deigning to lay it before the Senate for their consideration? Why also did one of their leading men express his thankfulness to heaven for the misunderstanding which existed between Great-Britain and France? Why has Mr. Madison consigned the British subjects to "*poverty and despair*?" And why did he at another time say that *France*

wanted money, and we must give it her? Why our embargo and non-importation? And why that crooked proclamation to carry into effect the non-intercourse again Great-Britain exclusively? And after all, why the continuation of this self-destroying war, but to carry into effect Napoleons all-destroying continental system? We shall not surely be again referred to our seamen; for certainly there is little prospect of relieving them by fighting the provinces of Canada. If we were to take Canada, and all British America, the subject of impressment must at last be settled, (if at all) by amicable negotiation: which has seldom been tried, unless in a moment of irritation joining it with the affair of the Chesapeake, blockade, or some other matter of grievance. Why then, these things, the question recurs, but from a designedly fatal French influence? If there be no understanding between the governments of France and the United States, how comes it to pass, that almost every measure of our administrations, certainly, for eight years past, have been in perfect coincidence with the anti-christian, commercial-destroying system of Europe? Why a number of years since did the President of the French Conservative Senate say, that "the United States would make common cause with France and the northern powers of Europe against Great-Britain?" How could he know this, if no communications had been given and received on that subject? How came Bonaparte to say to his counsel, that "the United States are on the worst terms with England and are *seriously disposed* to adopt our system?" How could Mr. Barlow know and declare in France, that there would be an embargo laid in the United States, at least sixty days before there were any intimations given of it to the people of this country? And how could French politicians know before his arrival in the United States, that Mr. Jackson would be rejected by the American government? [*Mr. Sullivan's Speech delivered at Brentwood, County of Rockingham, Newchampshire.*]

The truth is, that, from the fatal moment of that rash act in Mr. Jefferson, of rejecting a treaty with Great-Britain, which his own ministers said, might with safety be adopted, a deadening French influence, and a constant restrictive system, have stretched forth their palsying arms over this once happy country; till at last almost every fiber of commerce is cramped; agriculture blighted with mildew, and the heart of the nation frozen with horror. Her finances are gone, and her honor is in the dust. National disgrace, and national ruin stare her in the face and bid her prepare for the iron grasp of their hands.

Not only these things, but what little morality remains in the country is threatened with destruction. Every war is a destructive thing to the morals of the people; but this appears peculiarly calculated to promote that end. The immoral and the profane particularly appear to be chosen as commanders; and in

* *Memoirs of Jefferson*, Vol. I. p. 246—255. Vol. II. p. 130. 137. 236. 297. 301.

general they are without even the *form of godliness*. Chaplains of an unimpeachable character will, of course, be unpopular in an army who rely wholly upon an arm of flesh. Such appears to be the present army of the United States. They appear not to engage in the cause of God; and of course it is not to be expected that they will feel the need of his servants to ask His aid and protection. How then can we expect, that they should be eventually successful? The fatal effects of the immorality, and the *lawless liberty* which have marked the progress of this war, are manifest in the danger which threatens the citizens, both night and day. French outrages have nearly been rivalled by our soldiery upon our own citizens, in many instances, but in particular, that of Loyal Oliver.* Without regard to law, justice or even the feelings of humanity, citizens have been taken and confined, without ceremony, merely upon the suspicion of the soldiery. In this way has the military, been set above the civil authority, which is one bold step towards that military despotism which set Bonaparte upon the throne of France. Another is, wonderful to tell! passing wonderful to behold!! *Mobs on the part of administration!!!* As though it were not enough to be clothed with the authority of the nation, but its officers, in the discharge of their official duties, must go armed with weapons of death, and shed the blood of citizens without a cause, or a shade of authority. Thus near are we to a state of complete anarchy, which is the "wormwood and the gall," that the wrath of God has mingled for that nation which will pollute themselves with the abominations of France. Of this we must expect to drink if the present system of democracy and darkness prevails.

We look backward, and at a distance, just within our view, behold that summit of happiness and glory from which we have fallen. We look forward, and nought appears but,

* * * * * "A dark,
 Illimitable ocean, without bound,
 Without dimension, where length, breadth and height,
 And time and place, are lost; where eldest night
 And chaos, ancestors of nature, hold
 Eternal anarchy, amidst the noise
 Of endless Wars, and by confusion stand."

Such appears clearly to be the prospect before us. Would we shun the Charybdee, and again stand in honor, safety and independence among the nations of the earth? Then let all hear the alarm which is sounded from the statesmen, from the sanctuary and from the visible tokens of the Divine displeasure. If from

* *Loyal Oliver* appears to have been a young man 19 years of age, a citizen of Champlain. On the 23d of June, 1813, he was taken from a neighboring house, by force of arms, and without any charge against him, or reason given, he was conveyed to Burlington

all these things, men will not be convinced, it is doubtful whether they would be persuaded should a visible hand write, in legible characters, their sure overthrow and their inevitable destruction, upon a wall over against them.

Do you need more proof of the misery that will follow the train of evils which we already experience, if this war continues? Go then, to those miserable nations, where the wars of French democracy and tyranny have raged, and *learn* from the smoke of burning cities, villages and hamlets; from the groans and lamentations of thousands driven to wretchedness and woe! Go learn from the dust of fallen republics, the awful hazard of venturing into the great vortex where they have fallen, to rise no more. But if, when all is done, you say you love your masters; you love the cause of anti-christ, and the cause of war, then cease forever your complaining. Do not repine. Though you should be destined to wear the chains of a tyrant, you will *love your masters*. Send also to *other miserable creatures*, and shew them in what mysterious way a man can be a slave from choice. Teach them to delight in seeing their families and their friends suffer insult, and every indignity, from a band of lawless ruffians, or by a sanguinary and ruthless soldiery. Submit cheerfully to all the miseries attendant on a state of anarchy, or a military despotism, in which you are liable to fall a sacrifice to any unfeeling monster who shall choose to assassinate you; or in which the will of a commander is law, life and death. And when at last you shall be driven in exile without a friend, without a home; love your misery and solitude. Do not wander in some distant, unknown region, and cast an anxious look toward that land which was your country, and mourn, when it shall be too late, your folly and madness in not hearkening to warnings and instructions, when it was in your power to have escaped these miseries. Do not imagine that such ideas are the illusions of a disordered fancy; but look at many of the distressed nations of Europe, and there you see the whole realized.

Are these things too much for spirits who have been accustomed to the blessings of freedom? Then arise, and forsake the standard and the camp of anti-christ, lest these be not the bitterest dregs which you must drink. By every lawful and constitutional means in your power, oppose the present *chilling and*

where he was detained in custody by the provost guard until July 2d. When he solicited a trial, he was told that as soon as witnesses should come on, he should have his trial and be hanged: "there is no other way to deal with such fellows" said the officer. In this state of suspense and anxiety, he was kept; frequently being threatened with death, and yet his crime not known, till the before mentioned 2d July when Gen. Parker arrived at Burlington, took the command, and ordered him delivered over to the civil authority, when none appearing against him he was discharged and permitted to go at large.

cramping cause of democracy, which appears to have the destruction of rational liberty for its object. Let the people rise, and in the majesty of their strength, hold fast to the constitution, while there is any life in it, as the Palladium of their rights, and as their last resort for union and safety at home. *Let them be resolved never to loose their liberties, but with their lives.*

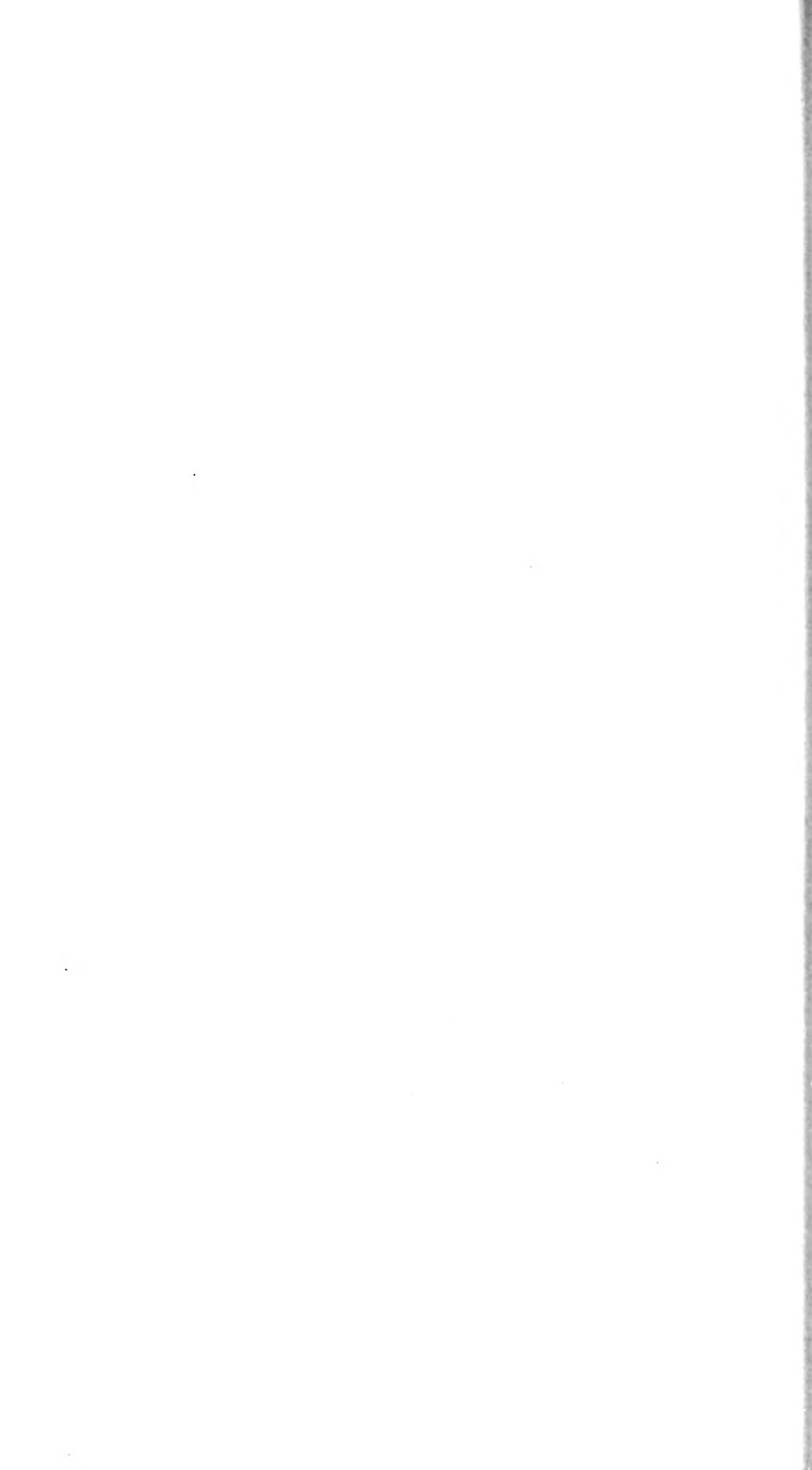
Remember, that the time of these distresses is short, for already, *by prophecy*, you may see that soon the mighty ones of the Lord will come down, and then there will be multitudes of slain in the valley of decision.

Brethren, come not into the paths of anti-christ; for his "house is the way of hell, going down to the chambers of death." Yet some will follow his pernicious ways, and "know not that the dead are there, and that his guests are in the depths of hell." *Into his assembly then, let not the honor of Americans be united.* For the Lord "will plead against him with pestilence and with blood, and will rain upon him and upon his bands, and upon the *many people that are with him*, an overflowing rain, and great hailstones, fire and brimstone." Ezekiel, xxxviii. 22.

PH 10

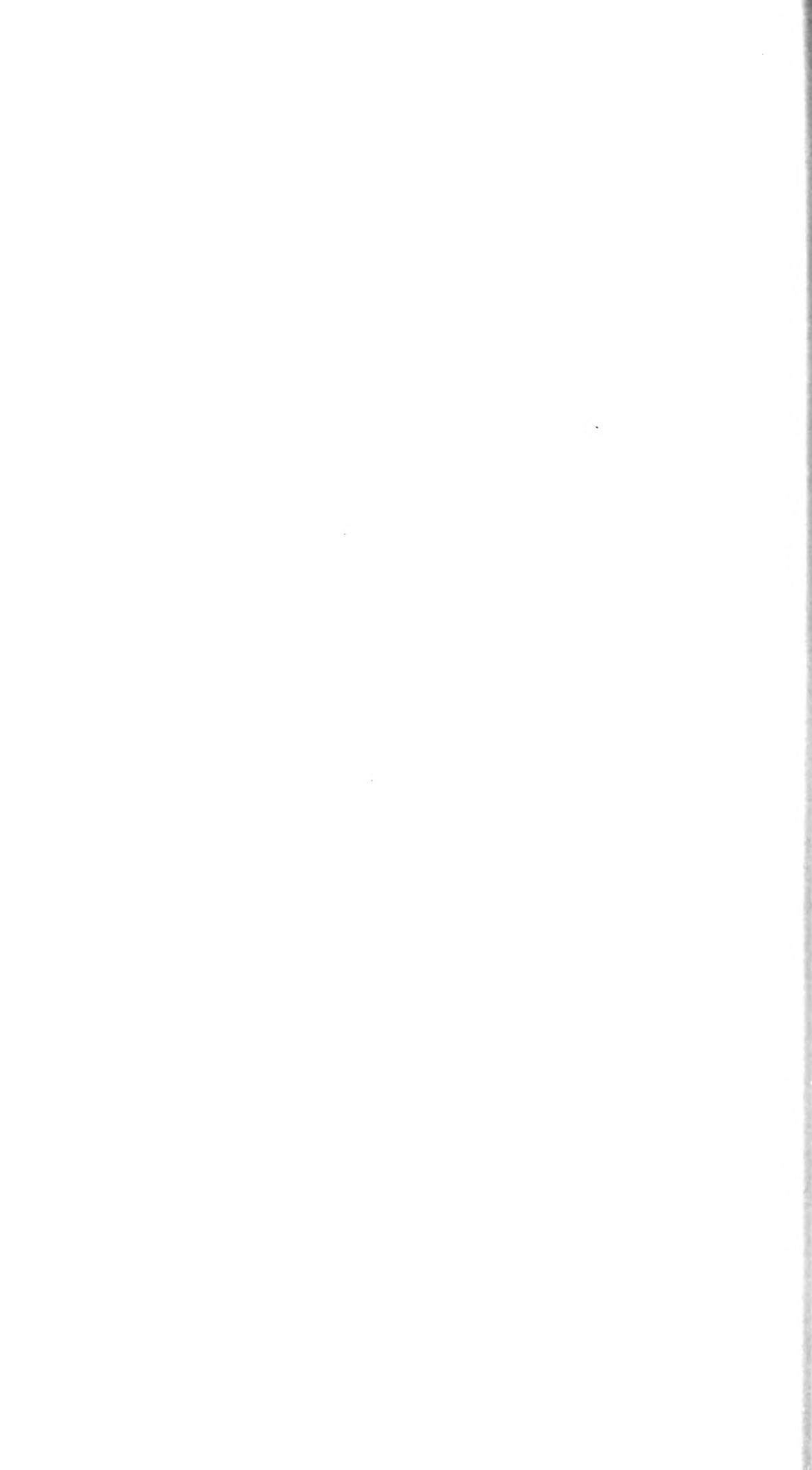




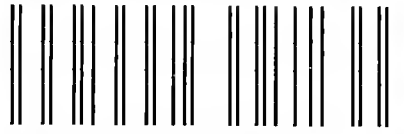








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